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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, JUNE 7, 1900. NUMBER 15

RECENT BOOKS.

SOCIAL DISCUSSION AND REFORM.

The Development of English Thought. By S. N. Patten. New York: The Macmillan Co.

The Economic Foundations of Society. By Adeille Loria. Translated by L. M. Keasbey. New York: Imported by Charles Scribner's Sons.

A Country Without Strikes. By H. D. Lloyd. New York: Doubleady, Page & Co.

The Theory of the Leisure Class. By Thorstein Veblen. New York: The Macmillan Company.

Social Laws. By G. Tarde. Translated by H. C. Warren. New York: The Macmillan Company.

Better-World Philosophy. By J. Howard Moore. Chicago: The Ward Waugh Company.

Heredity and Human Progress. By W. Duncan McKim. New York: P. G. Putnam's Sons.

A Ten Years' War. By Jacob A. Riis. Boston: Houghton, Mifflin & Co.

The Criminal. By August Drähms. New York: The Macmillan Company.

Friendly Visiting Among the Poor. By Mary E. Richmond. New York: The Macmillan Company.

The Development of Thrift. By Mary Wilcox Brown. New York: The Macmillan Company.

Economic Aspects of the Liquor Problem. By John Koren. Boston: Houghton, Mifflin & Co.

The Philadelphia Negro. By W. E. B. Du Bois and Isabel Eaton. Boston: Ginn & Co.

The Future of the American Negro. By Booker T. Washington. Boston: Small, Maynard & Co.

Good Citizenship. Twenty-three Essays. Edited by J. E. Hand and Charles Gore. New York: Francis P. Harper.

Let There Be Light. By David Lubin. New York: G. P. Putnam's Sons.

The Regeneration of the United States. By William Morton Grinnell. New York: G. P. Putnam's Sons.

See editorial note page 227 of this issue. See also *The Dial*, June 1, 1900, pp. 436–440.

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UNITY

VOLUME XLV. THURSDAY, JUNE 7, 1900. NUMBER 15

This week the women are flocking to Milwaukee. There is great danger that the nobility of the fundamental aim and the ability of those who represent the Woman's Club movement will be overlaid with the absurdities of fashion, the sensationalism of society, the excitements and jealousies of politics. When the national conclave of women becomes a dress parade; when the railroads are burdened with the baggage of pride; when the methods of masculine politics are used with feminine dexterity; when precious time is wasted over the technicalities of "constitutions and by-laws," and still more when the old prejudices of color and social caste triumph over the fundamental principles of sociology and ethics, it is a time for honest protest, frank criticism and sincere regret on the part of all lovers of progress, be they men or women.

Professor Charles R. Henderson, of the University of Chicago, discusses in an article in the *Dial* of June 1 a group of seventeen books on Social Discussion and Reform. In this he tells us that Henry D. Lloyd, in his book on "A Country Without Strikes" (New Zealand),"gives the only rational promise for a certain and just decision of class controversies and partisan strife." Of Veblen's "Theory of the Leisure Class" he says: "It compels 'the respectable class' to see themselves as others see them." Of Jacob Riis' "Ten Years' War With the Slums," he says, "Very inspiring is the account of the strategical methods of those who have succeeded in correcting many of the evils which curse the metropolis." Altogether Professor Henderson's review is very informing and stimulating. But the list itself is so suggestive of the spirit of the times and is so provocative to the wise buyer of books and the intelligent reader thereof that we give our front page to the list without the consent of the publishers.

The yearly meeting of the Religious Society for Friends for Pennsylvania, New Jersey and Delaware, recently held in Philadelphia, has issued a twelve-page tract entitled "A Plea in Behalf of Peace, Addressed to Christian Professors of Every Name." To those who accept as authoritative the teachings of Jesus, who regard him as the sufficient head of the kingdom of God, the argument in this little pamphlet is overwhelmingly conclusive. The pith of the argument may be found in this sentence, "the spirit inculcated in the teachings of the Sermon on the Mount is utterly repugnant to the strife, carnage, misery and destruction inseparable from every battle field." The arguments of expediency, precedent and patriotism are equally frankly met. The tract is especially adapted to the millions of orthodox Christians who pledge their lives to the teachings of Jesus and still who read with avidity the triumphs of armies and vote with alacrity for war measures and boisterously applaud legislators and rulers whose appeal is to the sword and whose triumphs lie in conquest. This is a tract for fighting parsons, a leaflet for class leaders and Sunday School teachers. Let its arguments be considered at the prayer meeting. It would be a great missionary movement that would place a million of these tracts in the hands of a million voters representing in the above named classes.

The capitulation of the "Millinery Merchants' Protective Association" to the Audubon Society and Ornothological Union is one of much significance to the student of social as well as economic questions. After long weary years of fighting for the life of the bird with apparently little success there comes unexpectedly a proposition from the dealers in feathers to pledge themselves not to kill or buy any more North American birds or to use the same in the decoration of ladies' hats, reserving the right to use up the stock on hand and to continue the use of the plumage of barnyard fowls, edible and game birds killed in the season and foreign birds not of the species of North American birds. All this they promise on the reciprocal pledge of these bird protecting societies to do all in their power to prevent interfering legislations on the part of the Congress of the United States or state legislatures. The proposition is published in full in the June number of *Bird Lore,* that delightful interpreter and protector of bird life. We cannot at the present time discuss the details of this proposition, but note in passing that it is cold business on the part of these dealers, while they laughed to scorn the humanitarian and economic arguments so long urged, they promptly cry mercy when the law threatens to interfere with their own business. Let him who will, go preach the sermon fitting to this text.

The Rev. S. J. Niccolls, of St. Louis, who brought the fraternal greetings of the Presbyterian General Assembly to the Quadrennial Methodist Conference recently convened in this city, had some ringing things to say for Presbyterianism, and inasmuch as these columns have never been much given to an appreciation of the Presbyterian creed, or perhaps of Presbyterianism, we are glad to make room for some of the good things said by the speaker for Presbyterianism, because we believe them to be true.

The original creed, stern and rugged, was a declaration of liberty. It marked progress. It placed the sovereignty where it rightly belonged, and in recognizing it man felt his freedom. It was the creed of liberty, for men who believe in the sovereignty of God and their supreme responsibility to *him will* never bow down as slaves to kings and popes and hierarchies. Such, at least, was the effect upon our fathers, and they became fearless and unconquered soldiers in the conflict for civil and ecclesiastical liberty. They furnished countless martyrs for the cause of freedom. Say what you will of them, it still remains that John Calvin and John Knox were, under God, the

John the Baptists of the new age of freedom, whose rich heritage we all enjoy.

If one would understand the mountains with their sharp and rugged peaks of granite, he must think of the Titanic forces that lifted them aloft, forces that still remain working in their silent and blessed ministry. So, if men would understand our creed, they must remember the struggling forces that found expression in it. Perhaps some day we may terrace the cliffs, and around their grim sides will grow outspreading vines with their purple clusters. Perhaps their sharp tops may be leveled into plateaus on which shall be the verdure of these gentler things, but still underneath you will find the imperishable granite of our old faith. And, whatever the changes, I venture to prophesy that here will stand, dominating all like Mont Blanc among its aiguilles, the sublime and central truth of the sovereignty of God, working out according to his own good pleasure his eternal purposes of love in Christ Jesus.

It is with sorrow that we record the unexpected death of Mrs. Alzina Parson Stevens, which occurred at the Hull House last Sunday morning. In her death Chicago loses one of its most trusted leaders in social reform and civic purity. Born in Maine, of stalwart stock, she began her life battle in a cotton mill at twelve years old, learned the printer's trade at eighteen and passed up through all the stages of newspaper work until she became one of the editors of the Toledo *Blade,* a position she held for six years. She organized the first working woman's union in Chicago and was its first president; became an influential member of the Knights of Labor; was appointed assistant factory inspector by Governor Altgeld in 1893. During the epidemic of 1894 by her own fearless investigation the state published the startling report on "Smallpox in the Tenements and Sweatshops of Chicago." In 1897 Governor Tanner removed her from her position because she was too good an officer, after which she gave herself to the cause of the friendless boys and was largely instrumental in securing the passage of the more humane law concerning juvenile offenders. She was the first probation officer appointed under that law, which position she held at the time of her death. For three years she has been a valued resident at the Hull House, a wise counselor and strong supporter of the many handed benefactions represented by that institution. She was a member of the Ethical Culture Society of Chicago, and the memorial words over her casket were spoken by William M. Salter. A gentle, brave, wise and loving worker for humanity has left vacant a place that it will be hard to fill, but the work she represented must be continued.

"Go to a good birdy place and sit down until the birds come" is the good rule offered by a writer in *Bird Lore* for June in an article entitled "How to conduct field classes for the study of birds." This is also a good rule for vacation hunters. In these days the problem of how and where to spend "vacation" is a sore distraction to thousands of tired preachers and teachers. The experience of previous years will not prevent them from repeating the wearisome tale. Soon thousands will be chasing railroad trains, carrying plethoric "grips," exhausting purse and nerve in search of something they call "rest," seeking change when they need quiet, hunting variety when the familiarity of the commonplace is what would most minister to the soul. The wise will seek the *resort* that is farthest removed from the *resorters.* Brain-weary teachers and preachers do not need the excitement of a crowd or the stimulus of the advertised attractions even of nature, but they need the quiet obscurity of the glen and the brook that is far removed from the pages of the guide book. There is no indirect advertisement in this note. The editorial connection of UNITY to "Tower Hill" is too well understood. With the first of July the sanctum as well as the counting room of UNITY will be moved to that hillside that has the river view where the "Bits of Wayside Gospel," advertised on our second page, was thought out, felt out, lived out and literally written out. UNITY cordially extends an invitation to its readers to come and spend midsummer days with it among the trees, where the mourning dove builds its nest and the whip-poor-will announces the bedtime. But if not Tower Hill, may it be some similar nook. A crooked tree, a small stream, a little hill have ministering power as well as the straight tree, the big stream and the high mountain, if there is only the escape from self-consciousness, self-concern and self-pretense.

The Curse of Caste.

The greatest tyrant today is not theological nor political, but is represented by that shadowy something called "Society." The most universal slavery is social slavery. The worst tyranny that ever rides the human mind is the tyranny of prejudice; the most inexcusable pride in this world is the shallow pride of rank and of birth, which are matters of circumstance beyond the control or credit of the individual. The wretched conditions of the colored man in the South today, the always arrogant and sometimes brutal prejudices against the Jew, the wicked class distinctions of monarchical governments, the ever impious pretensions of all kings and all queens, find their sanction and their strength not in a false theology or defective philosophy as much as in an inherited tyranny of social prejudice and social position which created the false theology and sanctioned the defective philosophy.

The dread of the sneer of Madam Grundy, the terror of being found guilty of a social impropriety and of doing some things contradictory to "good form" are the greatest and most persistent obstacles to progress and to justice in this world. In other words, in all lands and all times the obstinate curse of society is the curse of caste. And the cause of caste lies in the arbitrary foundations of ignorance and of might. The Sanskrit word for "caste" has for its original meaning the word "color," but the distinction of "color" has long since faded, but the "caste" remains. Our word "slave" is identical with the race word "Slav." To belong to the Slavonic race was once presumptive evidence to his conqueror that he was incompetent to govern oneself and give to another good title for ownership. "Welsh" is the word of derision which the arrogant Saxon conquerors gave to the British native. This was identical with "wanderer" or "foreigner," while they themselves were the intruders.

If caste is a curse born out of a stupid tradition and out of an ignorant pretension, the cure must come from a wiser understanding of the facts of anthropology.

We must realize that there is in the nature of things no permanent line that will divide the human family into fixed conditions and places. The Pariah class of India have had their poets and their sages; the colored men have had their Frederick Douglas and their Booker T. Washington; the Jews have had their Isaiah, their Paul and their Jesus. Anywhere and everywhere in history we find that worth and possibility of development are not limited to any inherited line of blood. A little Indian girl born on the western plains is today finding access to the best cultured circles of America, and her words are being published in the centers of highest literary art.

But chiefly this curse of caste must be corrected by a return to the primal inspirations of religion. We must go back and put new emphasis upon the essential divinity of man, the divine right of man as man, the peerless individuality that lies at the bottom of true thought and right action. The unit of morals is not a unit of color or a unit of wealth or a unit of geographical location. Whether we draw our social lines by streets and boulevards or draw the lines by political enactments and social prejudices, we always draw cruelly.

The only ultimate remedy of this caste system is that remedy which the gentle Prince Sidhartha resorted to when he laid aside his royal robe and wrapped himself in the yellow mantle of the mendicant. When he dared touch the hand of the lowliest; thereby he proved himself in the royal line of God's great teachers. The only ultimate power to break social prejudices is that divine consecration to the most obvious demands of the laws of justice and love as exemplified by the Socrates who talked with the youths of Athens whether they belonged to the high or the low; by the Judean carpenter who mingled now with the fishermen and now with those in high place and power.

We resent the implication of the esteemed Charles Dudley Warner recently set forth in New York in that address that advocated a class line in the educational system of America. He dared to imply that education had proved a curse to the colored people, that technical education only was for such, while classical training was for those of the fair skin only. The only remedy ever invented for the curse of education is more education, not less; what is good for the human heart under the white skin must prove good for the human heart under the black skin. Education never has brought imbecility and never will; inadequate education often does; we are all of us in the toils of that imperfect education which makes of us imbeciles, when more education might make of us strong men and women; the imperfect education which makes us conceited, selfish, exclusive, arbitrary, tyrannical, when more education would make us tender, loving, inclusive.

A FRAGMENT.

There's nothing finer 'neath the sun
Than brave right living; duty done
At stroke of hour; kind thoughts bestowed;
A lift to ease a brother's load;
Temptations overcome; some cause
Pushed forward; then a restful pause
To give the new uprising good
In our own hearts its little rood
In which to grow.

MARION LISLE.

The Liberal Congress of Religion.

Sixth General Session.

The Meetings of the Sixth General Session of the Congress Stenographically Reported by Rev. W. S. Key, Assistant Secretary.

WEDNESDAY EVENING.

Science Session.

Jenkin Lloyd Jones, Secretary, in the chair.

THE CHAIRMAN: The Program Committee in their wisdom have planned to give tonight to the consideration of science and, mindful that it would be ungracious to bring coal to this Newcastle, the committee have arranged that you shall hear in the main from your own "wise men of the east" on this subject. I am here simply to "turn on the light," to "touch the button," so to speak. But the committee have kindly asked me to say something in an introductory way on "The Unifying Message of Science," but in the presence of such men as are here to address you I dare only drop a suggestion or two about the service which science has rendered to those who are not permitted to devote their lives to it, the lessons which science teaches those who have to work in other ways and with other forces, the help they draw second-hand from the teaching and spirit of the men whose words and works are to be interpreted to you tonight.

First, science has taught us that the way of life is a very long, long road. In this lesson it has eliminated a large part of the hurry, fret and fever out of our lives; it has given us something of that deliberation which belongs to the stars. Those who would enter into the race of life have learned that to continue in it they must be lessoned by the "unhasting and unresting" stars. This lesson alone makes of science a great unifyer, for most of the troubles of life are born out of our hurries, most of the irritations that divide men are rooted sooner or later in impatience. The world of human life is petulant until it is taught by these interpreters of the stars and the tides that there is no use of fretting, that we must keep step with the planets. This is perhaps the most ethical and spiritual lesson that science has to give us, the lesson of patience. The Almighty has been working a long time upon this universe and it is by no means finished yet and we who would be coworkers with him, take part with him in his deliberations, must learn this primary lesson of science.

Again science has made more impressive the mystery of being. It teaches us that our little life has come out of mystery, passes into mystery and consequently it is baptized with humility. We are taught by science that reverence, without which, like Giotto's tower of which Longfellow has sung, the soul is still "lacking the completeness of the spire." Science teaches us not only that first lesson in reverence which Goethe gives us in his Wilhelm Meister, the reverence for that which is above, but it teaches us the second and third lesson in reverence, the reverence which compels the eyes to look downward, to discover the mystery, the marvel and the meaning of things lowly. Whatever of God there may be found in the stars science duplicates in the atom; however we may try to attune our spirit to the music of the angels, science asks us to lend diligent ear to the lowly music of the earth; and still more science has compelled us to recognize the sanctities that lie on either side, the mystery of life revealed in the eyes of our fellow beings, a majesty and beauty not only in those who are like unto ourselves but those who are far removed from us. Science teaches us that inclusive love, that breadth of sympathy which is so much needed in the

realms of religion, and missing it our very ethical passion becomes immoral.

Thus it is that science has been a force in the religious world that has lifted men above their petty definitions based on finite thought, indicative only of man-made schemes and conclusions. Science has revealed to us the laws that not only bind the atoms together, hold the stars in one economy, but bind the races in one brotherhood. Science has proven that all labels are libels in the larger studies. Professor Salisbury, our Chicago geologist, says that "science spiritualizes mud." This same science tutored Emerson to declare that

> "In the mud and scum of things,
> There alway, alway, something sings."

I welcome you here tonight then to listen to those who will tell us of the victories of science and of its contribution to the higher thought and the better life of human society. By inference if not by direct statement they will tell us that the time has arrived when indeed we should "beat our swords into plow shares and our spears into pruning hooks" and turn our attention to those pursuits that make for construction rather than destruction. They will strike those chords of unity that will make one music out of the discords of life; they will remind us that biology teaches that all forms of life are one, philology that all languages are one, anthropology that all races have an identity of interest and hold more in common than in difference.

It is now my pleasure to invite you to listen to an address by Professor Dolbear, of Tufts College, on some of the recent achievements of science.

The Scientific Bequest of the 19th to the 20th Century.

BY PROFESSOR R. A. E. DOLBEAR, OF TUFTS COLLEGE.

When a new discovery or invention of importance is made it is conventional to remark that it is not altogether new. The discoverer or inventor started with the advantage of the knowledge and acquisitions of his predecessors, hence all the glory of the achievement is not due to him. The doctrine of Darwin, descent with modifications, is made to do duty. Shall not this doctrine be admitted here as elsewhere? Has not everything an ancestry of some sort and do not all phenomena have antecedents? Socrates had parents, as did Sir Isaac Newton and Abraham Lincoln, but is it not a heavy demand upon us that we should credit to these parents or their environment any of the achievements of their sons? In making such concession it may be well to keep in mind that in Natural History the chief modifications appear as what are called "Sports" or "Freaks," that is, they are abnormal structures and have abnormal functions. Some of these may often be seen in the dime museums. Bony Part, the skeleton man, Ada Pose who weighs 600 pounds, double-headed, double-bodied, triple-legged, men and animals, chickens with feathers all reversed in direction, musicians who can play more skillfully at ten years of age than can most who carefully practice half a life time, Joseph Hoffman and blind Tom—really a prodigy. We all heard of that mathematical boy exhibited to the assembled scientists in New Haven last winter, who could do mentally in five seconds problems which would take an ordinary mathematician more then ten times as long to do. These abnormal specimens appear in all walks of life and with gifts of all sorts. When Sampson carried off the gates of Gaza would it be quite just to say that the credit for the work was partly due to his ancestry? When Franklin flew his kite to the clouds and obtained proof of the identity of the lightning of the cloud and the electricity of his machine, is it fair to say that he was much indebted to his ancestry either personal or scientific? It was a simple thing to do. Were there not ten thousand persons who might have done that experiment if they had thought of it? "If they had thought of it." That made the difference between Franklin and both ancestors and contemporaries. They could think and do the conventional things, he could think and do the unconventional things, and in addition had insight to interpret them. To be able to think of and interpret the new, indicates abnormal structure and quality, which like Melchisedek is without pedigree.

There are thousands of educated persons who have extensive knowledge of what has been said and done in the world but who do not and cannot add one thing to the sum. Neither knowledge nor opportunity will enable such persons to do more than the conventional. Prof. Newcomb, the astronomer, said not long ago he had seen so many failures in astronomy among those who had had every opportunity, and so many successes among those who had had no opportunity, that he was wondering whether the astronomer of the 20th century would come from a university or the backwoods.

This illustrates my meaning, that it is not knowledge or acquisition, but insight, that determines the advent of new ideas. This is needed in order that one really perceive the significance of things. It is my opinion that if ten young Arabs twenty years of age were taken and most carefully taught mathematics, physical and biological sciences until they could stand an excellent technical examination in them, that they would still believe and assert that Mohammed was the prophet of God; and this because the Arab is a biologically stable structure without insight or impulse to change.

Everybody is aware that the mental products of this century are very great. It is often said, and said truly, that more has been accomplished in this century than in all preceding centuries; but the detraction has been that however great the structure raised, it has been built on foundations laid by our predecessors. I shall attempt to show that such a claim is unsound, and that the explanation must be looked for elsewhere than in simple descent.

Go back then a hundred years and inquire what the world possessed of what today we call science; real knowledge; physical, biological, historical, or sociological science.

What is Science?

What is science? There are many definitions. Among all those I have seen I like Buckles' best. "Science is a body of generalizations so irrefragibly true that though they may be covered by subsequent generalizations can never be overthrown by them." It is not facts, nor a systematized body of facts, nor an explanation of facts, but rather such interpretation of facts as is in accord with the proper interpretations of all other facts. This is our only criterion of truth, uniform experience.

It is not sufficient to explain a geological fact by correlating it with other geological facts; it must be correlated with astronomical, physical, chemical and geographical principles before it can be called a part of geological science, and so on for all other classes. Now at the beginning of this century there were no such sciences as geology, or chemistry, or botany, or biology, or even reliable history with which a given interpretation could be compared and generalized.

The Conservation of Energy.

That great generalization now known as the conservation of energy was not discovered until between 1840 and 1850, and its great significance in the econ-

omy of nature was not realized among scientific men for twenty years after that—so new, unexpected, and unwelcome was it. It was unwelcome because it made needful that every one who had a theory of things which seemed to them to be reasonable, had to abandon it and readjust all his thinking to the new basis. It will be remembered that a hundred years ago heat was thought to be a kind of matter, one of the so-called imponderables, electricity was another, and magnetism as well.

The idea that there was or could be any necessary relation between them did not enter the heads of the well informed. It was the youngster Joule—hardly twenty years of age—who worked this out alone. Both the problem and the working of it out were his own, without aid from books or encouragement from men. Of course, others added to the work, notably Mayer and Helmholtz, of Germany, so that the main proposition is a corporate part of science, and will not be overthrown. Its substance is that all the various forms of energy, mechanical, thermal, electrical, physiological, etc., are mutually convertible, one into the other, and that in the transformation there is no change in the quantity of energy. That this holds true in astronomical, geological, chemical and physical phenomena, in the past as well as the present and future, enabling one to set historical boundaries; to compute how long since the moon was a corporate body of the earth, how long ago the earth became a habitable body, and how long the sun will shine. This doctrine was new; it was not built upon any foundations which were recognized in preceding centuries.

Nebula Theory.

At the beginning of this century it was the general opinion that the sun and moon and stars were created about 6000 years ago. Now nobody believes that, for a body of knowledge in our possession renders such a conception absolutely untenable. In the 18th century both Swedenborg and Kant suggested that the solar system was a growth, and the latter gave his reasons for thinking so. But one of the most eminent astronomers in the United States said that Kant did not give a reason that an astronomer was bound to respect. La Place at the beginning of this century published his "Mechanique Celeste," a mathematical examination of the physical conditions necessary for the formation of the solar system as a growth—starting with a gaseous nebula and ending with the sun and planets as we find them, their distances, sizes and motions. This investigation gave much probability to the idea of Kant, but there was still lacking tangible evidence of the existence of such masses of gas as La Place assumed. There were cloudy patches in the sky called nebulæ, but each increase in telescopic power resolved some of them into clusters of stars, so it was thought highly probable that any and all of them might so be resolved if we had high enough telescopic power. This is the way the problem rested until 1863 when the newly invented spectroscope was turned to the nebulous patches, and then was disclosed as a fact, that there were real gaseous masses in the sky; that they were rotating, condensing and apparently some in all stages of growth, even into old age and loss of energy. This evidence at once raised the nebula theory to the highest degree of probability, so I suppose there is today nowhere an astronomer who has not adopted that theory.

But see what a different outlook upon creation, time and method, are necessitated by the adoption of the nebula theory! The total abandonment of all prior beliefs concerning the world and its origin, and this on the basis of data, instruments, and processes altogether unknown before. What could have seemed more preposterous than that a person could determine with certainty the composition and condition of bodies in inaccessible places and as far away as sun and stars! That a glimpse through an instrument would enable one to tell whether a distant star was approaching or receding from us and the rate per second! The facts themselves are commonplace enough now, but the attempt to correlate them with other facts necessitated the adoption of a new theory of astronomy; a new astronomy meant the abandonment of what had been taken as history, and this has happened since 1860. It is not science as addition to older science; it is new science displacing old myth.

Measure of the Universe.

Again, the astronomer has at hand means for spanning the universe; he gives us the measures of it and sets boundaries to it. He says the most remote star cannot be further distant than 200,000 times the distance to the nearest star. The distance to the nearest of our neighbors is such that it takes over four years for its light to reach us, though traveling at the rate of 186,000 miles per second. But 200,000 times 4 years is 800,000 years, and that star must have been shining 800,000 years or we should not see it and if it were annihilated today it would continue to shine for nearly a million years. This is a glimpse at a kind of knowledge and a degree of precision which was impossible until lately, but due to instruments and methods which had not been imagined until now.

The Ether.

Sir Isaac Newton and his followers for a hundred years thought that light was a kind of emanation, a corpuscle emitted by a shining body. Not till Young in this century investigated the phenomena of wave motion, was it held to be valid for one to think of light as a wave motion. It became needful to assume an ether for the transmission of light and it was therefore called the luminiferous ether. Then electric and magnetic and other ethers were imagined to account for electric and magnetic phenomena. Most scientific men were quite content to hold that one body could act upon another body at a distance from it without anything between them. It is a curious psychological fact that a man will assume an irrational premise if he thinks he can use it, rather than a rational one which he sees he cannot use, and still think his results valid. The scientific men thought they could handle action at a distance, so adopted that notion although it was incompatible with some things they knew, but in 1851 a crucial experiment was made between the two theories of light, and the wave theory was upheld. This compelled the adoption of an ether in space, for light travels at a finite rate and ether waves possess energy. Faraday explained electric and magnetic phenomena as ether phenomena, but most persons who studied those things would have none of it until compelled, but nowadays there is but one opinion, namely, that what we call the ether is the agency in light, in electric and magnetic phenomena, and more than that, that there is no essential difference between them, at least only wave length.

So we now trace the ether as a space filling medium, extending without interruption in any direction through the space occupied by the visible universe; that it is not like matter, made up of molecules, neither has it weight, nor mass, nor density, nor elasticity, nor temperature, nor friction, nor indeed any of those qualities by which we distinguish matter. We have a substance, minus the characteristics of matter. Ether phenomena have been correlated with the phenomena of matter so

far as to make it appear altogether probable that matter so far as to make it appear altogether probable that matter itself is a particular condition of ether, probably a ring of it, and this gives us another outlook on creation, implying that it is all of a piece, that what we call matter is a form of energy as much as is heat or magnetism; that it cannot be properly thought of as inanimate, or of low grade in the order of the cosmos, but as wonderful and mysterious as anything in it. There is no warrant for contrasting mind with matter to the degradation of the latter.

The significance of what we know about the ether has not yet permeated the thinking of men much. It is just getting into textbooks a little, as did the doctrine of the conservation of energy between 1860 and 1870. Now it is the cornerstone of physical science, and presently the ether may become another. Indeed, one of the ablest scientific men in the world has lately suggested that in science we dispense with the word matter altogether, because of the erroneous assumptions and implications which the word suggests. The common words light and force are also doomed as non-existences. What would the most of us do when we undertake to explain the antecedents of an event and have gone as far as real knowledge goes, if we could not say "force." What keeps the earth in its orbit? Force. What keeps this building from falling down? Force. What enables gunpowder to be desrtuctive? Force. What is the difference between Cecil Rhodes and Paul Kruger? Force. We explain until we come to an interrogation point and we call that force. It sounds wise and saves from the humiliation of saying "I don't know." All sorts of phenomena are now traceable to the ether, are indeed ether phenomena. The old distinctions are vanishing and we are confronted now with a group of facts all unimagined even by the poets and prophets of preceding time. It is mostly the work of this generation. It has not added to so much as it has displaced the old. The old bottles could not hold the new wine, so both wine and bottles are new.

Evolution.

Everybody nowadays believes in evolution. Animals and plants of today have descended from animal and plant ancestors, and their forms have been slowly modified. Mankind with the rest of living things is traceable back through beast and fish and worm to nomads and the process of modification still goes on, and it doth not yet appear what we shall be; but one thing is today tolerably certain—the Greek type of beauty of form is no more stable than the ape form through which we have all come. The biologists have collected an enormous amount of evidence, all telling the same story of modification of structure and function, degeneration and extinction being as normal parts of the process as improvement and survival, so evolution does not imply betterment, but change, which perchance may be improvement for a time. What has become of the trilobites, of the icthiosaurus, the mammoth and the glyptodon? All extinct. Nevertheless all living things have an ancestry. How long has the world known this? Barely forty years. Were there none who thought and taught these things before that time? Yes, but nobody gave the compelling reason. It is one thing to assert that this is true; it is a very different thing to prove it so. In every enlightened age there have been ingenious guessers. Some guess one thing, some another, and it would be almost a miracle if some one guess was not nearer the truth than the others, but the credit is due only to the one who presents the proper evidence, and the proper evidence on this natural history problem was never found or sought before this century. Indeed one might say concerning the teachers of evolution before Mr. Spencer and Mr. Darwin, as the astronomer quoted said of Kant and the nebula theory, that they did not present a single argument that a biologist was bound to respect. As late as 1845 when Chambers wrote his book called "Vestiges of Creation," he could produce no satisfactory evidence for the doctrine of descent, and naturalists were as loud in their condemnation of the work as were the theologians. Both abused the book. When Spencer, Darwin and Wallace presented evidence of a compelling sort it took away the breath of nearly everybody. Why? Because no one had entertained the notion that such a doctrine could be true. There had been assertions by persons who knew nothing of natural history, why should anyone give them credence? Did it not take well nigh twenty years to digest the arguments and satisfy the most of the interested parties? This was because the proposition had never received serious attention and another explanation was satisfactory to scientific and unscientific alike.

The crucial data and the arguments were new, they were not simply additions to former knowledge, they were practically new creations, and nothing that had been done or said before this century gave additional validity to the proposition. Mr. Darwin had worked it out on the biological side alone, but Mr. Spencer had knowledge and insight that enabled him to work out the same principles in every department of nature, astronomical, geological, biological, psychological, and sociological, and everybody knows of the success of his labor which has given consistency to the whole body of our knowledge. Before him every scheme of every philosopher was desultory, disjointed, partial. Every subject was treated as if it had no necessary relations with other subjects. Psychology independent of physiology, political economy independent of psychology, just as chemistry had been treated independent of physics, and heat, of mechanical energy. Now these are all correlated and shown to be mutually dependent.

History.

History too. What real data was there for the opinion that mankind had lived on the earth for more than four or five thousand years? Did not all historians agree on that? Not until Kitchen Middens, the debris of caves, excavations in Egypt, in Babylonia, in glacial beds and in lava beds, had really revealed unequivocal testimony that man must have lived on the earth tens of thousands of years, could men be brought to surrender the old belief which was founded not on knowledge but on lack of it. And now we have it reported that even the so-called missing link has been found; it has been named Pithecanthropus Erectus, and he lived in tertiary time, hundreds of thousands of years ago.

What we have lately learned of man's ancestry, environment, wide diffusion, and antiquity has shown the falsity of almost all that has hitherto been called history. Has made it needful to surrender unconditionally the whole corporate body of beliefs on which religious and educational institutions had been founded. Disintegration among these began on the publication of essays and reviews, and Colenso's translation of the pentateuch. The polychrome bible is like vaccine. St. George Mivart is expelled by the resistors, but some religious bodies being wiser, have concluded to revise their creeds. They will revise and re-revise them, until the revision looks no more like the present one than the modern horse looks like its ancestor the paleotherium. At last it may read, "I believe in goodness and will so order my life." There will then be no excommunications, for there will be no terminology to quarrel about. The test for orthodoxy will then be one's life, not one's assent to mythical events. Data for all this is now at hand, and is known to a few, just as the cer-

tainty of evolution as a truth was known to a few thirty years ago. Patience, charity and painstaking are still needful, for beliefs petrify and reason can no longer dissolve them.

Neurology.

But there are other fields of science lately discovered, of transcendent importance, yet little of the products already secured has found its way out of technical journals. The neurologists have been studying the brain, its nerve structure and function. Perhaps most of us remember the old phrenological busts and charts, whereon were pictured the various so-called faculties. Constructiveness, benevolence, conscientiousness, firmness, and so on. These mental qualities had definite locations in the brain, and could be approximately measured by the skull development. The neurologists will not have it so, and proceed to show with great precision, that these parts of the brain are simply great nerve regions devoted almost exclusively to the muscles of the body. One now reads on the surface of the model brain, arm, hand, fingers, tongue, lip, eye, and so on. It is shown there is no brain stimulus except that which comes through muscles, and when muscles cannot for any reason act, the corresponding brain area does not develop. That each nerve cell has a specific function and does not act vicariously. It does its own proper work or nothing. Its stimulus comes from one source only, namely, the muscle the nerve fiber is connected with, and every nerve action without exception spends itself in muscular action, even such as we call emotion, which shows itself as flush, or heart-beat, or tears; that the latter precede and cause the emotion and not the emotion the heart-beat, and tears or laughter.

More than this, we are told that all the cells of every kind are present at birth, no new ones are ever added. That there are thousands of millions of cells that never grow after birth, and that every cell that ever will grow has begun to grow before the age of three years, and nothing that can be done will cause the others to grow. That whether a given cell will grow or not depends upon its location with reference to blood supply, and if a brain region chances to be without adequate blood vessels, that region cannot develop. The architecture determines growth and function for mind as well as body. Function begins when the nervous structure is mature enough and the various sets of nerves develop serially. Those for coarse bodily movement, walking and the like, coming before those for judgment and precision of movement. There is no such thing as a general faculty of memory, but there are particular memories, or subject memories. Algebraic memory, geometric memory, verbal memory, mechanical memory, and so on, and no one of these can be substituted for another. The cultivation of any one of these is not helpful in the development of any other. Thus the study of mathematics is of no advantage to verbal memory or for reasoning about other than mathematical things, nor can language lessons help one in physics or chemistry. The whole theory of preparatory studies of academy and high school has been exploded. If any doubt it, they must settle the matter with Dr. James, Lange, Donaldson and the rest.

These and much more, and if these things be true, it takes no second thought to perceive their immense importance in our theory of life. Grant these to be true, and one sees that all mental philosophy as it exists today is as radically wrong as was the old doctrine of heat and light, or of specific creations or of ancient history. How our education systems of all grades need to be changed, and all curricula be abandoned! Indeed changes toward this basis have already begun in many places.

This knowledge is new. It is not an extension of old knowledge, but is of a kind making it needful to abandon all the former conceptions of mind as well as body, and transform all our institutions, educational, sociological and religious.

Heredity.

Did any of you chance to see that book on the pedigree of the race-horses in this country, published about two years ago? In it was shown that every horse that had shown a speed of 2.10 or less was traceable to Hamilton, a marvel of speed in his day forty or more years ago. It shows that training has little to do with speed. It is blood that tells. And yet, while the book was new, a racer from scrub stock in Tennessee took the prizes away from the trained and selected. The horse was a freak, as was Hamilton. This leads to a consideration of what is today called Weismanism, the doctrine that acquired characteristics are not transmissible, a doctrine that aroused great hostility when first promulgated some years ago, for everybody thought the advantage of training was permanent in the race, but the trend of opinion among investigators is steadily toward Weisman's thesis, and this too is of such import to mankind that everyone should watch the steps in the controversy, for it flatly contradicts the opinions held by all of the advantage for the race of training.

Geometry.

One more new thing, absolutely new, and of great import, must be mentioned as belonging in the list of accomplishments of this century. The concept of space which we get from experience seems so simple, and the geometry founded upon it so obvious, that the old geometers assumed as self evident or axiomatic the necessary data.

If there has been any kind of knowledge approximating the absolute and about which one could have a sense of security beyond any other kind, it has been geometric knowledge. To be sure Kant led an inquiry as to the objective existence of time and space, and reached the conclusion that both were but forms of sensibility, elements of thought, not objective existences, but he never quarreled with Euclid. The validity and universal applicability of Euclidian geometry was never questioned until this century, which, as I have pointed out, has questioned the validity of all other opinions, discovering that in general they were indefensible. And there is today a school of most eminent geometers who have shown that there may be another geometry, as logical, as consistent, and as all embracing as Euclid's. Lobachevski, Bolyoi, Riemann, Clifford, and others have thrown warrantable doubt as to the rigorousness of Euclid's geometry, and today there are more than 350 papers treating on non-Euclidian geometry. Some of the propositions seem extraordinary to one who is not a geometrician. Thus: A straight line if sufficiently produced will return into itself. The sum of the angles of a plane triangle may differ from 180 degrees by as much as 10 degrees. The space occupied by the visible universe is a definite number of cubic miles.

If such propositions came from a philosopher, one might say he was wrong-headed; if they came from a poet, one might say, romancing is his privilege; but they come from the most vigorous and rigorous mathematicians, and what is more to the purpose, there is no dissent among them. A late text book has 150 pages devoted to it. This makes it needful for all thinkers on whatever lines to re-examine their fundamental assumptions, for have not all thinkers, wittingly or unwittingly, assumed Euclid?

These are the intellectual bequests of the nineteenth century to the twentieth:

1st. The discovery that almost everything which had been held as truth in preceding centuries was not true. The discovery of the conservation of energy made it necessary to reorganize the whole of physical and chemical science. Before that, all that kind of knowledge was scrappy, not worthy the name of science, and no one had the clew to its proper organization. This century has settled that. We bequeath it.

2nd. The discovery that the sun and moon and stars are condensations from widely diffused gases, through the agency of gravitation alone. That forms, sizes, distances, motions, and physical conditions, and ages are all correlated, and their creation in the old sense was untrue. This century has settled that. We bequeath it.

3rd. The discovery of means and methods for measuring the size of the visible universe, for detecting and measuring the rates of movement of bodies so distant that thousands of years are needed for their light to reach us. The discovery that the whole of the visible creation is of one piece, made of the same elements and following the same laws. This century has settled these. We bequeath them.

4th. The discovery of the ether, as a substance not made up of molecules as is matter, and as essential for the phenomena of light, electricity, and magnetism, and probably of both gravitation and the body of matter itself. Altogether a transforming conception of the nature of physical phenomena, of which there was not even a glimpse prior to this century. We bequeath it.

5th. The discovery of the genetic relations among all plants and animals, including man, not as an idea or possibility, but a verifiable proposition, in accord with all facts, discordant with none. Mr. Darwin's work stands unique. Like a great tidal wave it has swept away every vestige of the old theories concerning the origin of living forms. Mankind could adjust their thinking without much difficulty to the nebula theory, but not to the idea that man had arboreal ancestors, fish ancestors and microscopic monads. The controversy has been settled by the data. There is no choice. The old has not simply been displaced, it has been annihilated, and cannot again be habilitated. We bequeath evolution.

6th. Anthropological and historical research has made the old histories of mankind valueless. Has not the great pyramid of Egypt been built six thousand years, and have we not Babylonian books made nine thousand years ago? Has not the Peabody museum in Cambridge bushels of hand made implements in New Jersey in glacial times? Did not the Calaverus skull man live as much as a hundred thousand years ago? Did Moses write the Pentateuch? Did 600,000 Israelites leave Egypt in a body about 1,400 years B. C.? Does the book of Daniel present authentic history? Did Herodetus and Diodorus write real history, and is Rollin trustworthy? What has been found is that none of this is true, and the whole territory had to be resurveyed as completely as if none of them had written a word. Champoleon himself was but ten years of age at the beginning of this century. The data for the interpretation of ancient history has all been acquired during the century, and its nature has been such as to disprove almost everything deemed historical before this century. On the other hand, no one will ever dispute our records of the land of Egypt or Babylonia. We bequeath history.

7th. The study of nerves and their functions have negatived the former conceptions of the relations of life and mind to body, the determining power of heredity rather than environment or training in advancing human interests, and these are showing themselves now in the modifications in educational, religious and penal institutions. We bequeath neurology.

8th. The new geometry is so new it has borne little fruit as yet, but it threatens to modify philosophy as much as evolution has modified former notions of nature. We bequeath non-Euclidian geometry.

Lastly, the notion of what science is, is profoundly different from what it was in any preceding century. It is knowledge that can pass all criticism. An abstract of uniform experience, and truth, is a proposition consistent with all science.

These are the unique intellectual accomplishments of the nineteenth century, which it bequeaths to the twentieth. This century has had to undo nearly the whole of the work of thirty centuries as well as establish its own work. The twentieth century will start without such a burden. We have found what kind of universe we live in. We bequeath a new heaven and a new earth. The work of Melchisedek!

Along with these intellectual bequests we have added greatly to human material equipments which have quite transformed industries, modes of life and means of enjoyment.

1. This century received from its predecessors the horse. We bequeath the bicycle, the locomotive and the automobile.

2. We received the goosequill, we bequeath the fountain pen and typewriter.

3. We received the scythe, we bequeath the moving machine.

4. We received the sickle, we bequeath the harvester.

5. We received the hand printing press, we bequeath the Hoe cyclinder press.

6. We received Johnson's dictionary, we bequeath the century dictionary.

7. We received the painters' brush, we bequeath lithography, the camera and color photography.

8. We received the hand loom, we bequeath the cotton and woolen factory.

9. We received the gunpowder, we bequeath nitroglycerine.

10. We received twenty-three chemical elements, we bequeath eighty.

11. We received the tallow dip, we bequeath the arc light and the Standard Oil Company.

12. We received the galvanic battery, we bequeath the dynamo.

13. We received the flint lock, we bequeath automatic maxims.

14. We received the sailing ship, we bequeath the steamship.

15. We received the battle ship Constitution, we bequeath the Oregon.

16. We received the beacon signal fire, we bequeath the telephone and wireless telegraphy.

17. We received leather fire buckets, we bequeath the steam fire engine.

18. We received wood and stone for structures, we bequeath twenty-storied steel buildings.

19. We received the stairway, we bequeath the elevator.

20. We received ordinary light, we bequeath the Rontgen rays.

21. We received the weather unannounced, we bequeath the weather bureau.

22. We received unalleviable pain, we bequeath asepsis, chloroform, ether and cocaine.

23. We received the average duration of life of thirty years, we bequeath forty years.

The Project of the Ramakrishna School for Girls, Calcutta, India.

The indebtedness of the Indian people to the Educational missionary, is, of course, great. From one end of the country to the other the names of great numbers of this profession, whether Protestant or Roman Catholic, are held in loving and grateful memory. To this day some Hindu student at the University at Calcutta is required by the tradition of his own people to make a pilgrimage to the tomb of David Hare, the Scotchman who, a hundred years ago, founded the school that has since developed into the University; died of cholera caught in nursing a pupil through his illness; was refused burial in Christian ground, for his rationalistic tendencies (oh, the Scotch of him!) and was finally carried on the heads of his own boys, and lovingly interred in a spot that stands today within the college railings. Every act of that little closing ceremony is eloquent to him who understands Hindu tradition, and passionate devotion and gratitude. It is the etiquette of India to entertain a guest according to *his* customs, whatever the trouble and cost and this delicate honor shines through the fact that burial, a thing abhorrant to the Hindu, and not cremation, was the fate of David Hare. Then again, actual contact with the dead was not deputed to those hirelings who are amongst the lowest of the low, but was borne by high caste youths themselves, at considerable personal risk. It is an inhuman thing to analyze an act of love, but we need to know the associations that lie behind this, in order to appreciate the demonstration at its true value, and further, reverence of tombs and relics being excessively Mahommedan, nothing could be more significant than the present custom of pilgrimage, of the depth of the impression made on the municipal imagination by this apostle of secular education.

Yet the days of David Hare and many a great schoolmaster were long ones. Before the preliminary dispute —Must the code be dominated by the Eastern or the Western Classics? Could statesmen decide in the interests of a national form of education? It was settled at last, by Lord Dalhousie's adoption of Sir Charles Wood's scheme in 1854, by which existing native schools were recognized, inspected and aided, while an acquaintance with the vernacular in the first place, and English in the second, was made the great purpose of studies. At the time this was felt to be a wonderful solution of the question. But in the years since 1854 it has been realized by all of us that education is not altogether a matter of words or even of information, and actual experience of its faults has led the majority of English officials to be very much dissatisfied with things as they are being done.

Yet in what direction changes could be made is not clear either. The cost of teaching in Bengal kept down vigorously to something like an average of twenty-nine cents or twelve and a half cents per head per annum. Obviously there is no margin here for expenditure in scientific laboratories, or manual training schools! On the other hand, in a population so great as 300,000,000, the course once entered on can never be retracted, though it may be modified in direction, and results have to be reckoned with, however, unexpected in kind. The unification of India, as Sir William Hunter points out, through the halfpenny post, easy railway travel, and the popularity of English education, is one of the best forms of these. It will be readily understood how dangerous in many ways to the best interests, alike of rulers and ruled, is such unification, reached as it is apt to be through the cheap and vapid Europeanism of mere reading. So far the problem as it affects the boys. In coming to deal with the girls we have the benefit of this experience. Not that that task is still unattempted in India! But with all the efforts, native and missionary, the number of girls in Bengal (the most educated province as regards women) who go through a primary school course is six and a half per cent. And the orthodox Hindu girl rarely goes deeper than this. Among Christian converts in the missionary homes, a knowledge of English and a teacher's training are more common. Among the Brahmo, Somaj and Parsi sections of the community, too, many women have taken University degrees, some with great distinction. But it is difficult to realize what a very unimportant fraction of the population these two classes and all similar instances represent. The overwhelming majority of Hindu girls are orthodox and when the number of those who receive formal instruction is added to those who are completely educated, the highest proportion reached is, as we have said, six and a half per cent.

Yet the most conservative of Hindus are eager for the education of their women. The chief difficulties seem to be practical. At the age of twelve or so most girls pass under the control of their mother-in-law. After this time, there must be no running out to school. Hence the teachers would need either to be a member of the household, or to have the power to prevent marriage. If each home could be reckoned as including one well educated lady, the problem obviously would have ceased to exist. In order to bring about such a state of things it seems wise to take hold of the other alternative. Why not begin with those girls who are denied alike the possibility of marriage, and the joys of motherhood—the young widows. If we could educate these in some efficient manner, having regard to those ends which must be served by the whole nation, surely through them we could do the rest. But whatever we are to do in this direction, must leave the religion and social traditions of the race undisturbed. It is defilement to house a European (this is not due to bigotry, but has definite reasons which will be understood by any who will take the trouble to refer to the Abbe Dubois' work on Hindu manners, customs and ceremonies) and immorality to break caste and the restrictions of the zenana. The instant, therefore, we produce a denationalizing tendency in the mind of a young widow, we are defeating our own end, to make orthodox women available for service among the orthodox. If the social customs of Indian women are ever to undergo a change, a matter on which no outsider ought to permit himself to speak authoritatively, it can only be healthfully effected by those women themselves, when in possession of knowledge and the necessary practical faculty. All change of institutions to be sound, must be by growth from within; never by addition from without. John Ruskin says "Imitation is like prayer, done for show, it is horrible: for love beautiful," and adoption of European social standards here, without the ideals which have produced them, is like the imitation done for show—fatal in many instances to the finest sides of the Indian character.

So we see that a training which would leave a girl absolutely loyal to the associations of her people, while it filled her with that passion for service which is the glory of Western development, might carry us a long way toward the answer to the Indian woman question of today. We might if means could be found to do this on a large scale for young widows, produce a class of women free from personal ties, and able as well as willing, to devote themselves to educational work among their own country women. These women would be allowed to live in the intimate companionship of the most orthodox and their children, without fear or reproach on either side, so that simply by utilizing a class that is now idle we should have added to the intellectual resources of the nation in a most important way.

Of course it is also apparent to those who know anything of psychology that the education which is to result in a development of faculty must be manual and practical, rather than merely verbal and literary. For many women this is peculiarly true in India; where the knowledge of some means of earning a livelihood would need to be part of every woman's stock-in-trade. As long as a woman is helplessly dependent on a man, what sort of individual or social freedom is within her grasp? Therefore, any intelligent effort to accomplish the well-being of Hindu widows must include manual and industrial training. One of the main weaknesses of girls' education as at present organized is, as I have shown that it exists only on two planes. The primary and vernacular and the higher, or University. The main requirements of a people, intellectually, probably lies midway between the three R's and the higher mathematics!

It is on consideration of facts like these that have been mentioned that the project of the Ramakrishna School for Girls has been formed. We propose to buy a house and piece of land on the River Ganges above Calcutta and there to establish an institution that shall serve the double purpose of a widow's home and an orphanage for little girls. The situation on the river would make the place attractive to widows for purposes of bathing and religious rites. It is then planned that these ladies and one or two Western women should co-operate in the training and education of the little ones. It is our hope to start among the widows themselves two or three industries for which we see promising openings in the markets of England, India and America. This undertaking would be in itself a training in organization and would necessitate a mastery of processes which ought to be most beneficial. As for the orphans, it would be our aim to provide home-life and school teaching, which should combine to make fine, capable women of them, generous enough either to become the wives and mothers of strong, serviceable men and to be eager to go out into other places, there to start centers of educational associations for other Hindu women and children.

Education, to my own thinking, is best described as all that empowers us to will rightly and efficiently. Today, in India if not in the vexed question of domestic institutions, individuality in the field of thought, aspiration and national aims, we see the passing away of an old order, and the change to a new. An age of great opportunities is before the womanhood of that land. It is and will be for them to guide and inspire the progress of husbands and sons and brothers. And they need knowledge. They can only be fitted to play their part well in such a period by an education that constitutes a practical as well as a literary training. Eyes that can see and hands that can do are far more important elements of a robust humanity than the tongue of speech. And if our faculties can but be made the expression of a trained mind and will, we gain all the infinite results of self-direction, power of combination and intelligent activity. As a means to this end, I would found a school based upon the kindergarten. I have already conducted an experimental school in Calcutta, where I have ample occasion to note the suitability of Frœbelian work to the Bengali child. Even apart from principles which are as we know of universal application the occupation of the kindergartens are a delight to their babies, and I see every reason to believe that many Hindu girls would do well as Frœbel teachers. After this stage it is my earnest hope to make some handicraft a permanent branch of the school work. Weaving and embroidering or metal work may be that specially adapted to our needs. But under one from or another we must adopt an art that shall offer an ennobling pursuit, industrial training and a reliable means of livelihood.

The Bengali and English languages are also necessary branches of an advanced Calcutta education. Bengali for obvious reasons as the local vernacular, and English because it is at present the only universal tongue of the country. Elementary mathematics and some scientific subject complete what I should consider the necessary curriculum.

Thus the Ramakrishna School aims at providing an education which shall be national in type, practical and industrial in quality and productive of self-activity on the part of the educated. It desires, in fact, to constitute a "Pratt Institute" in the East.

I am well aware, of course, that the characteristics which we produce are a hundred times more vital to the working-out of the purpose than any branch of study or its absence. And the guiding motive of the scheme of work which I have just sketched is my belief that through it one might be able to give oriental girls some of what is best in Western thought and feeling, at the same time that many more could realize in their own lives the highest ideals and traditions of the East. Strong men and women of the type drawn to the one heart, India cries out for, and Education stands second only to motherhood as the World's Man-maker.

To set this scheme going, we want twenty thousand dollars in hand, for land, buildings and fittings, and an income of anything over three thousand dollars a year. This sum we propose to raise by subscription of one dollar a year for ten years, without excluding, of course, any donations, large or small, that anyone may be disposed to make. For the collection and transmission of their subscriptions it will be necessary either to obtain the guarantee of existing organizations such as churches and clubs and from small groups of ten or more subscribers, each paying to a special secretary. All the secretaries in one city again could pay to a local treasurer. Mr. Richard Waterman, at 26 Scott St., and Miss Lange, 320 Superior St., have kindly undertaken to fill this office for Chicago.

Some friends have expressed the opinion that they would rather pay ten dollars down than make a promise for the future, and it is needless to say that this offer is always very gratefully accepted.

A small printed form containing the words, "I promise to pay to Miss Margaret E. Noble, or order, toward the foundation to support of the Ramakrishna School for girls, Calcutta, India, the sum of one dollar a year for ten years," is handed to the subscriber for signature. It is then indorsed with the name of the secretary to whom the money is payable, the secretary will require to retain these forms in her own possession, while at the same time transmitting the names and addresses they contain, or any changes in them, to Calcutta, in order that receipts, accounts and other literature may always be posted direct to all on the list.

Printing and postage are fortunately inexpensive in India and at a very small outlay I hope to be able to keep Western friends in close touch with the work they support in that country. I also propose to form a visiting committee of English and American ladies in Calcutta, who will be able to vouch for the substantial correctness of all statements that may be made from time to time. I think, too, that there ought to be a definite undertaking that the wife of the American consul should *ex officio* possess the right of belonging to this body.

It is evident that the great centers of usefulness in this guild of helpers must be the secretaries, for each of these represents ten or more friends to the plan. May I not call upon all those readers who recognize that only world service is true home service to come forward and help us in this or another way. I have left myself little

space for touching on the motives that should compel us to this work. I assume that all my readers know something of the weakness and something of the strength of India. I have not, therefore, thought it necessary to enter on any discription of the lives and needs of Hindu women. Much in their lives is full of beauty and significant of the old-time ideal and conditions whence they spring. Their needs are also many and overwhelming, but I have no desire to paint them in lurid colors. It is enough that they exist, and that we are all aware of their existence. For the rest, why should one treat the affairs of ones Eastern friends whom one hopes to aid with less dignity and reticence than would be demanded by the Western? If we help India in the smallest degree because we love, it is well. Our mite will in that case go far. Is the spirit not always greater than the deed? But if the gift is not of love it is better withheld. And I for one am very sure that this will not retard the execution of our plans one hour. Does not America contain many times thirty thousand women whose hearts are great and their love worldwide? Where is the motive, if selfish motive be required? How can any people or any individual attain full and perfect freedom and development until the whole is librated? There is literal truth in the poet's lines:

> "Let none be glad until all are free!
> The song unsung and the flag unfurled,
> Till all have seen what the poets see,
> And forth tell to the world!"

There is no near or far where is human suffering and human love. Not the women of India, but the cause of humanity in this name, calls for our devotion. Can we doubt that among the women, and especially the young women of the United States are many who are ready in any capacity to join this effort toward social service and woman's education?

Communication will always reach me addressed care of Francis H. Leggett, Secretary, 21 W. 34th St., New York City; through the Chicago secretaries of the Guild of Hope, Miss Lange, 320 Superior St., Chicago; Mr. Richard Waterman, 26 Scott St., Chicago.

MARGARET E. NOBLE.

THE SUNDAY SCHOOL.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H. W.

THE TALMUD.

MEMORY TEXT.—*That which is hateful to thyself do not do to thy neighbor. This is the whole law and the rest is commentary.*

There is no literature, I suspect, of any people or of any language that has such a storehouse of wisdom and absurdity, such a wild reflection of human life and experience under all conditions, spiritual and physical, as the Talmud.

The Talmud is a great literature itself. It is crystalized into a very stiff and stereotyped form which is always contained in twelve great folio volumes. I think it has never been wholly translated out of the Hebrew into any language. Certainly not into English. There are great masses of it in German and probably more in Spanish, for in the mediæval ages when Spain was the special home of Jewish culture there was great Talmudic activity. There have been various attempts to translate it, but they have fallen through simply on account of the gigantic task. A translation is now being made by Professor Rodkinson of Cincinnati with Jewish associates. I believe several numbers of this translation are out. It is a costly thing. If it is ever accomplished it will be a work of many years. The most available little book on this subject is "The Talmudic Miscellany," "A Thousand and One Extracts From the Talmud, the Midrashim and the Kabbalah, Compiled and Translated by Paul Isaac Hershon."

The Talmud is so crystallized that every page is stereotyped in its form. Each page contains, first, a portion of the Mishna, second, a fragment of later-day comment or Gemara, and, third, commentaries on the comment.

The pages of each edition corresponds in number, whether large or small, in translation or Hebrew. Imagine a work as large as twelve volumes of the Encyclopædia Britannica, all written in that very difficult, degenerate Hebrew that is represented by the Aramaic, the Hebrew of the centuries we have been studying. Not the pure classic Hebrew of the prophets, but the Hebrew tinctured and colored by the Persian, Syriac, Egyptian, Greek and the Roman contact.

The Talmud is a storehouse of great promise to the philologist, to the student of folk-lore, for it contains an endless number of curious old stories. They tell us that the greater part of the new revelation of Christianity is already there; so it lends itself to the theologian. And the Theosophist, the Christian Scientist, the Millerite, the Vegetarian, the Communist, the Anarchist, may all find their own proper nutriment in this book.

So far as we on the outside of Jewish scholarship are concerned, the first essay on this subject to read is the one by Emanuel Deutsch, a very learned Jew, who spent much of his life in the British Museum and specialized along these lines. I think he was hardly discovered by people outside of the museum until he died. His article on the "Talmud" was first published in the Quarterly Review in October, 1867, was a revelation to much of the Christian world. It is a charming essay, full of interest to all. Deutsch himself was at work planning a translation, but he died before it was accomplished. He was a great student, a man whose accomplishments were a marvel to his contemporaries.

In a general way the Talmud represents the non-biblical treasures of the Jewish people for about a thousand years. The Talmud dates its origin to Babylon. The Jews went to Babylon an incoherent, ragged, disorganized, semi-barbaric people. They were immersed in Babylonian life, compressed by misfortune, bound together by homesickness and grief, and they emerged from that captivity at the end of fifty years a people knit together by a strong and deathless faith. They were not organized around a constitution, for they had no constitution; not around a ritual, for they had no ritual; nor even around the thought of God, for that did not seem to be beaten out into clearness; but they came back a people with a literature, a sacred scripture, born out of their homesickness.

Of course the kernel of that literature came to be what we call the Pentateuch, the traditions of Moses, which was really one piece, although we have chopped it into five parts. It is what the Jews called the Torah, the law, and to it were added the prophets. But that was not adequate, and there sprung up this body of authoritative comment which was written down and now represents the Mishna, the authoritative comment on the Torah. Then there is the Gemara, the comment on the comment. This kept growing and growing until the time of Jesus, when there was so much of it that Hillel undertook to put it in order; but he died before

accomplishing his design and the work did not take shape until sometime in the second century. Thus there are about one thousand years of life that are reflected, guarded and protected by the rabbinical school.

The book itself has been subjected to numberless vicissitudes. This is the testimony of Deutsch:

"Ever since it existed—almost before it existed in a palpable shape—it has been treated much like a human being. It has been prescribed, and imprisoned, and burned, a hundred times over. From Justinian, who, as early as 553 A. D., honored it by a special interdictory Novella, down to Clement VIII, and later—a space of over a thousand years—both the secular and the spiritual powers, kings and emperors, popes and anti-popes, vied with each other in hurling anathemas and bulls and edicts of wholesale confiscation and conflagration against this luckless book. Thus within a period of less than fifty years—and these forming the latter half of the sixteenth century—it was publicly burnt no less than six different times, and that not in single copies, but wholesale, by the wagon-load." This was the same century in which Luther burned the pope's bull at Wittenberg.

Scholars divide the Talmud into two streams, the Jerusalem Talmud and the Babylon Talmud. One stream of traditions started in Babylon, another in Jerusalem after the return from captivity. Deutsch compares it favorably with the Pandects of the old Roman code. He gives us a condensation of the laws concerning capital punishment, which shows that those ancient Jews had a strong vein of humanity in them. The care taken of human life was remarkable. The judges of capital offenses were required to fast all day before giving judgment. The ladies of Jerusalem formed a society, perhaps the original woman's club, which provided a beverage of mixed myrrh and vinegar to deaden the senses of those condemned to death. Crucifixion was utterly unknown. The power of putting to death was revoked some years before Jesus was born. Jesus could not have been put to death by crucifixion if executed by Jewish law, and the Jewish officers did not have the power of life and death at that time. This was the Roman prerogative.

But quotation is better than characterization. The few extracts, which embodies our memory text are among those most available for Sunday-school uses:

"The camel wanted to have horns, and they took away his ears."

Here is pathos and humanity: "The soldiers fight and the kings are the heroes."

"The sun will go down all by himself, without your assistance."

"Use a noble vase even for one day—let it break tomorrow."

"Once a Gentile came to Shamai, and said: "Proselytise me, but on condition that thou teach me the whole law, even the whole of it, whilst I stand upon one leg.' Shamai drove him off with the builder's rod which he held in his hand. When he came to Hillel with the same challenge, Hillel converted him by answering him on the spot: 'That which is hateful to thyself, do not do to thy neighbor. This is the whole law, the rest is commentary."

There is no wholesome and sensible minister who does not wish to have the good will of every class in his congregation, but he especially covets the respect and confidence of the young men. This is not because they are wiser than their elders, nor because they are more spiritual, but because they are conventional and sincere to the last degree.—*Ian Maclaren, in the June Ladies' Home Journal.*

of these gentler times, but still underneath you will find the

THE HOME.

Helps to High Living.

SUN.—I deem his faith the best
Who daily puts it into loving deeds,
Done for the poor, the sorrowing and the oppressed.

MON.—The heart that loves is faith's interpreter.

TUES.—Who so doeth good with heart and might
Dwells evermore within the light.

WED.—Natural religion today means what the most enlightened reason reads in nature.

THURS.—Nature includes God and law and conscience and reason and man.

FRI.—A fine character is the highest revelation of God that can exist on earth.

SAT.—The pearl that is found within the shell of life is duty—what we have done with our honest heart for the help of our fellows and ourselves.

Edward Payson Powell.

The Little New Daughter.

Oh, dear little Crocus, so fragrant,
We've a message to tell sweet and true,
A flower bloomed for us today, Crocus,
As fair and as dainty as you.

Oh sunshine, across the floor lying,
A sunbeam as pure and as bright
Today has dropped down out of heaven,
And filled all our home with its light.

Oh bird singing out in the meadow,
We have caught from the beautiful shore
A song from the heart of an angel,
To sing in our lives evermore.

The Child Garden.

Madam Alberti's Contest with Cannon.

Madam Eva Alberti, the president of the New York School of Expression, was selected a few years ago to read Hezekiah Butterworth's patriotic poem, at the raising of the flag in New York harbor, upon the first point of land visible between this country and Europe. She was chosen because of her voice, which is of great richness and volume. She had thought the occasion a good one to teach her juvenile friends the value of patriotism, and she invited several small boys to be her guests. One of them had to be coaxed by his mother to go, as he had also received an invitation to hear a band concert which was to give a dramatic recital entitled the Battle of the Nations. At the latter affair the music was to be interspersed with the rumbling of cannon, the firing of guns, and the clanging of cymbals and rattle of drums.

But he went to hear Madam Alberti. It had been previously arranged that as the madam finished each verse a salute would be fired. The signal was to be given by one of the military officers present.

It so happened that during the reading the signal for salute was unknowingly made by several officers in the middle of each verse; therefore there was nothing but salutes, and the voice of the speaker was completely drowned in the firing of guns. Madam Alberti kept bravely on, but she was almost in tears when she finished. Her friends were commiserating with her when her boy friend spoke up:

"Oh, your piece was lots finer than the Battle of the Nations. I never heard so many guns in all my life. The next time you read I'm going to go if I have to run away." —*Saturday Evening Post.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

HUNGARY.—The emigration of Hungarians to foreign countries is beginning to assume such marked proportions as to cause serious concern to the government and the departmental authorities of that country. According to figures published by the Central Bureau of Statistics, in the month of March alone passports were issued to 15,592 persons leaving for foreign countries and accompanied by 2,812 members of their families. The majority of these passports (6,602) were made out for America, 2,329 for Bosnia-Herzgovina, 1,698 for Roumania, etc. This emigration is depopulating principally the provinces of Upper Hungary, Translyvania and Croatia-Slavonia, and will have an unfortunate effect in the economic conditions of that part of the kingdom.—*Revue d'Orient, Buda-Pesth.*

GREECE.—The city of Athens is planning to erect a handsome monument to the memory of the French who assisted in the Hellenic war of independence, 1821-1827. This monument will be erected in the gardens of the *Zappeion.* M. Homolle, the eminent director of the French school at Athens, has been asked by the committee to prepare a design, of which all that is known at present is that it will bear in relief the figures of Marshal Maison, General Fabvier and other French military leaders who fought side by side with the Greeks, or commanded them, in the struggle for independence.—*Ibid.*

FRANCE.—The beloved M. Sabatier, dean of the theological faculty of Paris, recently delivered in Montpellier an address on the "Last Days of the Theological Faculty of Strasburg," which we find enthusiastically reported in *Le Protestant.* In affecting terms he described this body as it was when he was called to occupy a chair there, and brought vividly before his hearers the forms and faces of his colleagues, Bruch, Baum, Cunitz, Schmidt, Colani and the venerable master, E. Reuss. Upon their peaceful activities came the sudden outbreak of the Franco-Prussian war, then the sadness of defeat, the horrors of a siege, and the faculty, like so many Strasburg families, was broken up and scattered. Some, bound by ties of age, habit and affection, remained in the conquered city, while the younger members sought in France itself the lost fatherland. Among the latter were M. Sabatier himself and his friend Lichtenberger, who from that time bent all their energies to securing the removal of the old center of theological science from Strasburg to Paris, an effort in which they finally succeeded, thanks to the support of Gambetta. The lecturer recalled the rejoicing when the Parisian faculty was finally inaugurated by Jules Ferry in words of such cordial sympathy and broad toleration that one still love to hear or to repeat them, and depicted the faculty of Paris continuing the work of that of Strasburg, uniting in itself in an untroubled harmony, and a common love of the church and of science men of the most diverse opinion, a noble example for the Reformed Church. Altogether the dicourse formed an interesting chapter in the record of modern religious history which we wish might be published. M. E. H.

CHRISTIAN SCIENCE.—Last Sunday the "First Church of Christ, Scientist," held its annual communion service in Boston, and pilgrims from all parts of the country traveled hither as Israel was wont to go up once a year to Jerusalem and as the followers of Islam turn their faces toward Mecca. Several Pullman train loads of members went thither from Chicago. Five different services were held in order to accommodate all the communicants. Long lines of people stood in the streets awaiting their turn. Special dispatches from Boston fixed the number of communicants that day as two thousand two hundred. The actual membership of the church one hundred thousand; the claimed followers at five hundred thousand. Mrs. Eddy, the founder, was not present, but sent a message which, it is said, "contained no new doctrine but applied the workings and promises of the apocalypse to the present needs of the Christian Scientists." After receiving the message of the venerable and absent mother, the great audiences knelt in silent prayer. The student of religious history finds innumerable parallels to this spectacular demonstration of the religious emotions and inspirations of men.

CHICAGO.—Last Sunday at All Souls Church T. B. Pandian of India spoke, after a short introduction by the pastor, of the Pariah class in India. After his address Pliny Smith, Esq., treasurer of the Pariah Well Fund, made a statement of the conditions under which the fund is to be administered, showing that all of it would be devoted directly to the work proposed, and it was further stated that a hundred dollars would sink a well duly curbed and walled, one that will yield water to rich and poor, high caste and outcast, perhaps for centuries. No collection was taken up, but at the close of the service nearly enough funds to sink two wells were voluntarily offered by individual contributors, the large congregation having been profoundly moved by the impressive facts presented.

THE COMMONS.—After five years' faithful work John P. Gavi leaves the Chicago Commons at a time when they are about to enter their new home, but Graham Taylor stays behind and the Commons will continue to be a center of interest.

LONDON.—The Robert Browning settlement is the fitting title of one of the centers of helpfulness in this big city. When not only the spirit but the message of the poets finds embodiment among the unfortunate then money influences of life will gravitate that way.

MEMORIAL LIBRARY.—Marshall Field has been putting up one at his old birthplace, Conway, Mass. This is well, but the Chicago that made him will continue to demand its full share in his mountainous profits.

MEADVILLE.—This week is the anniversary of the Meadville Theological School. R. E. C. Butler of Massachusetts, an old graduate, preaches the anniversary sermon.

CONSTANTINOPLE.—Robert College is a real bond of union between Turkey and the United States, an American and a Christian college that has held its place for so many years in the respect and confidence of the Moslem neighbors and patrons. It has recently been strengthened by the addition of $250,000 to its endowment fund; three new professors to its faculty and some new buildings to its campus.

FORT COLLINS, COLO.—Rev. Mary L. Leggett, who founded the liberal church at Beatrice, Neb., after an Eastern experience, has taken up the work at this place, inaugurated by the Rev. George N. Falconer, whose service to UNITY and the Congress of Religion is gratefully recorded in the memory of his associates.

CINCINNATI.—The Unitarian Church of Cincinnati has recently dedicated a memorial window to the memory of the founders of the church that has lived through and been a part of many of the events that have made the story of the United States famous.

SUNDAY SCHOOL BOOKS.

The annual list of books for Sunday school and other libraries, recommended by the Ladies' Commission on Sunday School Books, is now ready, and may be found at the American Unitarian Association, 25 Beacon street, Boston, Mass.

Regeneration.

Lord God, Thou lettest the green things start
A new life every year;
Out of their sunken selves they rise,
Erect and sweet and clear;
Behold the lily's pure white leaves
Unfolding by each mere!

Again the sap mounts in the fir,
Thro' every swelling vein;
Again the clover stirs and thrills
Responsive to the rain;
Again the tender grass makes green
The lone breast of the plain.

Hear the golden flood of song
The lark pours to the blue!
Behold the strong, undaunted shoot
Pushing its brave front through
The fallen trees, Lord God! Lord God!
Let me begin anew.

Out of my own self let me rise!
For God, if it can be
A new and nobler growth may rise
From yon decaying tree,
Surely a strong, pure life may mount
Out of this life in me. —*Anon.*

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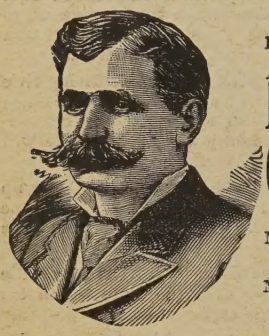

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